The
COMMONWEAL

VOLUME XXXIV October 17, 1941 NUMBER 26

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THE COMMONWEAL *is indexed in the Reader's Guide, Catholic Periodical Index* and *Catholic Bookman.*

Commonweal Publishing Co., Inc., 386 Fourth Avenue, New York. Annual Subscription: U. S. and Canada, $5.00; Foreign, $6.00

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What Is Religious Freedom?

WHEN one man says "religious liberty," he will mean something quite different from what is meant by his neighbor. The difference covers a wide stretch. At one extreme is the view that religion is concerned merely, exclusively, with inward preparation for a future life, and that religious liberty lies, to use a highly equivocal formula, merely in "worshipping God as each man prefers to." This attitude—often coupled with the idea that "one religion is as good as another—I just happen to *prefer* Buddhism . . ."—is, it must sadly be confessed, widely prevalent, even among Catholics. How often are not priests who concern themselves with social problems told "not to meddle in politics!"

The other extreme is the view of the integral Christian—the Christian who believes that his New Law, which is *true,* must act through him and through society as a ferment, a leaven in all society; must have its impact upon politics. To such a man religious liberty means that the Church must be free to exercise its proper leavening influence, not as an autonomous political machine, but as a ferment within all political machines not avowedly anti-Christian. He does not want the Church in politics, but he insists that the Church be free to inform politics. To such a man the privilege of worshipping freely, without the consequent privilege of acting in accordance with his worship, is no freedom at all, but a travesty.

The President has implied, and a Russian spokesman has asserted, that precisely such a freedom—such a travesty of a freedom—exists in Russia. The German government has repeatedly asserted that it exists in Germany, which presumably the President would deny. The tragedy of the situation is that all the evidence points to the President's being wrong both in his implied assertion and his presumptive denial.

On the most generous construction of the evidence, religious liberty in Russia means that old people and people who are willing to risk every form of persecution can go to church—if there is a church for them to go to. On the most rigorous construction of the evidence, people can go to church in Germany, the German army has chaplains, the Sacraments are administered and services are held. In neither country would it be safe for a Party member publicly to profess Christianity or to participate in its community of worship and charity. In neither country is Christian education freely available, or Christian action allowed.

In Russia the official philosophy is explicitly anti-religious, atheistic; for religion conceived as the relationship between man and his Creator it substitutes a religion conceived purely in terms of the relationship of man to man. In Germany the official philosophy is explicitly anti-Christian, but not atheistic; for a God of love it substitutes a God of race (nation).

The whole problem resolves itself, then, into a clarification of what is meant by freedom of religion. The matter is only obscured if that freedom be defined as the "opportunity to worship God . . . according to individual preference." That formula, however popular, is not only insufficient; taken at its minimum meaning it leads to positive evil, for it separates worship from act, God from life. The only freedom that can satisfy a Christian is a freedom which allows Christians to be the leaven Christ called them. If they cannot do it under the protection of the laws, then they will do it in the catacombs; but if in the catacombs, let us not deceive ourselves by saying they have "religious liberty."

Justice of the New Freedom

IT IS not a tragedy that Justice Louis D. Brandeis has died. His life was a notable and proud success for his country as for himself, and that he died in splendid old age, honored universally for his work and his life, must be accepted happily as the good closing of a good career. From 1916 to 1939 Brandeis belonged to the Supreme Court and so preeminently he was a jurist. It is for lawyers to honor his legal work more truly and accurately than we can; but the whole public knows Brandeis was one who worked with great ability, in the strategic place, for the identity of law and true justice. He made social facts, statistics and descriptions a greater part of evidence, and thus

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justice could be bolstered more effectively by experience and morality beyond legal precedents which might miss the case in contest.

Brandeis was, indeed, a general champion of social awareness and justice. He organized his social criticism around the thesis that "bigness" is bad; he opposed the concentration of money and of power. In this, he was of the same school as Woodrow Wilson, and Wilson must be honored in an appreciation of Brandeis. From such a viewpoint, the New Deal created a dilemma. Justice Brandeis was considered a prophet by most of those who instituted the great movement of reform in Roosevelt's first days, and undoubtedly he was at one with their social purposes and a great section of their social accomplishments. The anonymity of the life of a Supreme Court Justice prevents a sure understanding of his reactions to the full New Deal program. Of sixteen major New Deal cases tested by the Court, he voted favorably ten times and in opposition to the New Deal, six. The dilemma was between work of apparent social utility and justice on the one hand, and on the other, no doubt, the effecting of desired reforms in a manner that apparently forwarded rather than opposed the concentration of money and power. Brandeis's work, in his old age, could naturally not include the solution of this dilemma.

At this particular time it is good to note the fact that Justice Brandeis was a Jew and a great leader of the Jewish race. From the time of the first world war on, he devoted rare energies and intelligence to the problems of his race. He was almost the perfect kind of American Jewish leader because while serving as leader of Jewish Americans and Jews of the world, he was completely identified in all our minds as a splendid leader of all Americans and of all those others in the world who came to know the quality of his person and the force he generated for civilized social advance.

Preparing for Demobilization

APPARENTLY the number of leaders concerned with the problem of post-war dislocation is growing. Curiously enough the immediate disruption caused by shortages due to defense priorities is drawing increasing attention to the wider problem. A number of municipal projects have been stalled. At the same time greater production together with lessening of the relief load is improving finances of many cities. Comptroller Joseph D. McGoldrick of New York recently told a meeting of municipal finance officers from New England and Middle Atlantic States that this is the time to draw the purse strings more tightly and consolidate each city's credit so that when the war is over a large program of needed local improvement can be undertaken at once. Mr. McGoldrick strongly recommended that each community now draw up a list of necessary municipal projects on which to go ahead as soon as resources and conditions permit. He mentioned new schools, parks, playgrounds, highways. At Washington, D. C., Senator Mead called for immediate authorization of a serious study of the nation's post-war transportation problem, citing our growing capacity to produce planes, the new airport and hangar facilities, the training of skilled workers, pilots, radio men, shipbuilding and new railroad facilities. If much of this productive plant and developed skills is not to rust into disuse, there will have to be a new peace-time spurt in interstate and international commerce. And Frederick C. Horner, president of the Regional Plan Association, says that the lack of funds now available for park and parkway construction should not deter municipalities from acquiring the lands they will need for development once hostilities have ceased. Mr. Horner: "Parks are no longer a municipal luxury." Perhaps in these and similar projects lies one answer to the perplexing wonderment why modern nations can start wheels turning in the name of national defense or to carry on a war, but up to now have proved unequal to the task of contributing what is necessary to keep their citizens busily occupied in the constructive pursuits of peace.

Pamela

PRISONERS and exiles, the homeless and the lost, men and women, the young and the old, lost all over Europe, driven from their countries and their villages, lost all over Asia, lost to their families in prisons and in concentration camps, wandering with no police papers, separated and starving—and on a mountain in New England a child lost too. Driven by cruel men and cruel war, nameless in Europe and Asia and uncared for, unsought for by anyone, they form a vast and voiceless multitude. But in New England the plight of five-year-old Pamela Hollingworth was immediate, her name was known, his distress exceptional; her father had only to make known that she was lost and the army, the CCC and the citizens of the countryside rushed to help him in his distracted search. Thus is our compassion limited to what we see and what is close.

For eight days Pamela wandered in the autumn woods and her innocent and fearless nature found no evil in the profound indifference of the forest. She drank from the brooks, pillowed her head on the new fallen leaves, and it would be but a step—a step always taken by folklore—to think that she must have been befriended by the bears and the birds. After eight days she was found unharmed and, with the inimitable seriousness of childhood, concerned because she thought it was her father and not herself who was lost.

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Healthier—But Older

NEW YORKERS have suspected for some time that they are growing healthier. They have general knowledge of the care which keeps their milk and water pure and immunizes their children against the worst contagions. Their press dramatizes near-miraculous discoveries like sulfanilamide and sometimes touches upon the quieter but even more astounding achievements of clinics and health centers. Now all this and other scattered knowledge is focused in the report of the city's Health Commissioner, Dr. John L. Rice, covering vital categories for the last forty years. There is, fairly, a good deal to brag about. It will surprise no one perhaps that pneumonia deaths have dropped 50 percent in three years, to the lowest in the city's history—46 per 100,000—or that influenza and typhoid also hit all-time lows. Less publicized but not less important is the drop in infant death statistics to under 35 a thousand; and there is genuine triumph represented by the fact that in 1940 only 27 mothers died in childbirth. The maternity mortality record in our country is one of the gravest challenges in medicine, and New Yorkers should give pleased acknowledgment to their doctors and hospitals for thus taking the lead in prenatal and obstetrical care. There are other successes in the record; but as frequently happens in this so much less than perfect world, they serve also to underline the failures which still remain. Tuberculosis came down 25 percent in the last seven years; yet it took 4,000 lives in 1940, 27.1 percent of them furnished by the 6.1 percent of our colored population. This may fairly be said to outline a community problem. And finally, despite a sharp and gratifying rise in the birth record last year, the average age continues to ascend. In forty years the population percentage of those under 15 has dropped from 30.7 to 19.8; that of those over 65 has risen from 2.8 to 5.5. These figures (faithfully reflected also in the shift of mortality statistics toward age diseases) are a portent which not even 1940's five thousand so-to-speak unexpected babies can banish.

The Knox War Theses

SECRETARY KNOX, in his speech before the American Bar Association, stated with unusual clarity and integrity two theses about this war which are absolutely essential. He stated them as axioms, whereas they are debatable propositions. His first thesis is this:

> The defeat of the totalitarian powers has now become, through both executive and legislative act, a part of our national policy. . . . That we shall proceed from one measure to another measure until we have taken adequate steps to bring defeat to the legions of Hitler and his satellites in Italy and Japan, again I have no doubt.

The "defeat of the totalitarian powers" is itself an equivocal lead phrase. What constitutes such a defeat? What are totalitarian powers? The "defeat" in any sense at all has been clearly repudiated by the administration in regard to the great totalitarian power of Russia. How much are we worrying about "totalitarian"? But the thing most annoying about this proposition is something like this: The American "nation" has naturally and rightly registered a desire to see Hitler beaten and Britain defended; but the American nation has never had put up to it the limit of *how far* and *by what means* we want to go. The first slogans were "Defend America" and "short of war." Knox's proposition is that we want to take *any* steps necessary to lick Germany, Italy and Japan, and these steps are conceived in naval and military terms. It is possible that that is indeed the "will of the nation." The administration has had no way to know whether that is true or not. There has been no adequate public study of the problem of what is implied in the policy, and no vote. It even appears that the public is definitely shielded from a realization of the implications involved. What, for instance, if it involves what Marriner S. Eccles sometimes fears, that the US should be forced to "resort to the very system we would like to see defeated." What if it turned out to involve continual total war, hated by all the world, destructive of the world's feeble civilization itself? What if war is found to be not the effective means to combat nazism? The first Knox proposition is not self-evident.

Knox's second point is that of an Anglo-American monopoly of power. "To put it bluntly, we must join our force, our power to that of Great Britain, another great peace-loving nation, to stop new aggression, which might lead to a world disturbance, at its beginnings." Whatever we might be able to persuade ourselves to think about the justice of such a dominance as Knox everywhere in his speech extols, how in the wide world can we expect other peoples to consider such a proposition just? The balance of power is a pretty frightful system of international relations, but world empire is not a bright and shining way out of that. And has an American statesman the right to base policy on the remote possibility that an unchallenged Anglo-American hegemony over the whole world is practical? And how utterly defeatist it would be to accept the "either, or" proposition that the world must be dominated through sea and air power by the nazis or by the Anglo-Americans. That would be kicking out all claim to international justice, all hope of a reasonable "juridical institution" in world affairs, all hope of working out of this revolutionary era of wars into a world of some minimal natural law where charity could have some scope for making life human. The second Knox proposition is not self-evident.

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Orthodox Church and the War

The position of religion in the Russo-German conflict.

By **Helen Iswolsky**

PRESIDENT Roosevelt's assertion that the Soviet Constitution grants the Russian people freedom of religion has given rise to heated debates. Urgent protests were issued by authoritative members of both Catholic and Protestant circles. Father Walsh, who is well informed about the persecutions suffered by the Church in Russia, declared that article 124 of the Soviet Constitution granting freedom of religion was a "hollow shell," while Representative Dies proclaimed that "freedom of religion is and always has been non-existent in Russia."

These two strong statements sum up the true conditions of religion in Soviet Russia; they must be sincerely welcomed in so far as they help to clear up an ambiguous interpretation of Soviet legislation. For those who are well acquainted with Soviet methods it is obvious that, like many articles of the USSR Constitution, the paragraphs dealing with "freedom of religion" have remained a dead letter. They have never been applied, and the entire history of the Orthodox Church under Soviet rule points to the fact that the Bolshevik leaders have never given up their ruthless struggle against all manifestations of religious life.

However, present events in Russia have unexpectedly turned the scales in this struggle. They have revealed powerful spiritual currents, which the Russian people have for a long time been obliged to conceal, precisely because of godless persecutions. These spiritual forces are one of the main factors of Russian resistance in the war. And, as under the direct threat of nazi conquest, the Soviet government is seeking every opportunity of sustaining the people's morale, the religious problem naturally begins to loom in these urgent preoccupations.

The stand of the Russian Church

Let us examine the stand of the Russian Church in the face of the war and its exact relations with the Soviet leaders.

Shortly after Hitler's invasion of Russia, Soviet Dictator Stalin made a public appeal to Metropolitan Sergius, head of the Orthodox Church in the USSR, requesting him to offer prayers for victory.

Stalin's address was closely followed by a declaration by Metropolitan Sergius, in which he proclaimed his patriotic feelings and gave his blessing to the Russian arms. However deep the gulf between Russia's godless rulers and the spiritual forces she still contains, they are now facing a common task—the defense of Russian territory. It is deeply felt that Hitler has invaded Russia not, as he pretends, in order to "free her from Bolshevism," but in order to colonize and enslave her, as he himself pointed out in "Mein Kampf."

This is why patriotic feeling is surging high in Russia, inciting her to a resistance wholly unexpected by military observers who predicted immediate collapse. Whatever the attitude of the Russian people toward Stalin and his régime—and we have reason to believe that the vast majority of this people is antagonistic to communism—the dangers of nazi conquest are realized by all. Even in the Ukraine, where separatism is strong and antagonism to Stalin's rule particularly acute, the masses are not inclined to follow Hitler's lead, in so far as he openly aims at the subjugation of the Slavonic race. However bitter the resentment felt by the peoples of Russia against their godless persecutors, the task which at present stands foremost is the repulsion of the foreign invader.

In the beginning, Hitler's "holy crusade" may, however, meet with a certain success in occupied territory as the nazis proceed to a spectacular reopening of churches and the reestablishment of religion in conquered lands. But time will soon show, and has probably shown already, what lies behind this propaganda campaign.

What lies behind it is best known by Metropolitan Sergius himself, who from 1927 has applied all his efforts to support and consolidate the genuine Christian spirit in Russia. He is aware of Hitler's pagan doctrine of violence and racial hatred. He knows the anti-Christian trend of the teaching of Rozenberg, the official nazi ideologist, who is now preparing for the part of Russian Gauleiter. Neither does the Metropolitan ignore the recent protest of the German bishops assembled at Fulda against nazi oppression. And in so far as Russian orthodoxy is concerned (whose champion Hitler now proclaims himself) Metropolitan Sergius is fully informed as to what kind of orthodoxy is meant by the Fuehrer. The latter is sponsoring, not the canonical church in Russia, but the church of Seraphim Lade, Orthodox Arch-

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bishop of Berlin, German born and entirely in the hands of national socialism.

Archbishop Seraphim was consecrated by the so-called "Living Church," created by the Bolsheviks in order to corrupt true Orthodoxy. He was condemned, by the late Patriarch Tikhon, as well as by all other Eastern patriarchs. For not only has he been promoted by a non-canonical church, but he is moreover twice married. This is completely irregular, for the Orthodox Church does not admit married bishops, neither does it allow widowed priests to re-marry, as did Seraphim Lade before he was consecrated bishop.

The Archbishop of Berlin was active in organizing "German Orthodoxy" in the Reich, and a cathedral was built for him at great cost by the nazis. He also sponsored the movement in occupied territory. In Poland, with the aid of the Gestapo, he arrested the Orthodox Metropolitan Dyonisy, who was opposed to him, and operated similar purges in Belgium, Serbia and France. His activities were severely condemned by the Patriarch of Constantinople, as well as by the Greek and Serbian churches.

Communism an enemy

On the other hand, Metropolitan Sergius harbors no illusions as to the fact that communism is a bitter enemy, not only of Christianity, but of all other religious faiths, whether Jewish, Moslem or Buddhist. He has himself suffered persecution and imprisonment. He knows that if he has succeeded in obtaining certain appeasements—usually granted under the pressure of urgent necessity—anti-religious strife, just as class-strife, is the very essence of the Marxist creed. "Liquidation of all religion" remains the final aim.

But the Russian people are profoundly attached to their faith. The anti-religious movement has never been approved or supported by the masses. The peasants especially have for twenty-four years offered stubborn resistance. This is why the godless leaders attempted to undermine religion indirectly, by stirring up the discontented and corrupted members of the clergy, and by helping them to found the "Living Church," breeding non-canonical and anarchic religious forms. Notwithstanding the fact that for many years the "Living Church" was the only legally recognized religious organism in Soviet Russia, the people never accepted it. Having proved unsuccessful, the "Living Church" was finally liquidated by the Bolsheviks themselves.

Meanwhile the godless organization pursued its struggle against all members of the clergy who refused to adher to the "Living Church." Besides the persecution and imprisonment of priests and monks, the anti-religious militants achieved their destructive aims by imposing heavy taxes, up to 25,000 dollars, on churches and religious congregations. The result was the forced closing of most churches in Russia. In Moscow, famous for its innumerable sanctuaries, there are now only 28 churches; in Kiev and Odessa, only one each. In most other towns services are held in secret chapels, reminding one of early Christian catacombs.

Persecution

In a recent article published in *America,* Father LaFarge has recalled the persecutions suffered by the Catholic Church in Soviet Russia. All the Catholic bishops and most of the priests have been expelled or arrested and deported. Of all the Catholic churches in Russia, the American Catholic church in Moscow is the only one to remain open, and is under continual threat of being closed. These ruthless persecutions have, as usually happens, yielded extraordinary spiritual fruit. Not only has the Church been fortified by suffering, but the Orthodox and Catholic clergy, sharing imprisonment and deportation, have learnt to know and understand each other better.

In 1939-40, after the occupation of Polish and other territories, Soviet anti-religious policy was somewhat altered in order to suit circumstance. Soviet authorities confiscated ecclesiastical property, but did not arrest the members of the clergy. Orders appear to have been issued to abstain from violence and to humor the religious feelings of the population.

It was moreover observed in occupied territories that some of the red army soldiers themselves manifested religious sentiment, visiting both Catholic and Orthodox churches, buying icons, etc. In Bessarabia, Soviet officials appointed by Moscow applied to the local priests to have their children baptized, and even contributed funds for church expenses. The murders of representatives of the clergy which took place in Poland during the first days of occupation were committed not by the red army soldiers or by order of the Soviet authorities, but by local communists and other obscure elements.

Inside Russia

In the interior of Russia, the godless organisations still constituted on the eve of the war a formidable machine. According to 1939 statistics, these organizations comprised 2,942,645 members, with 93,594 active cells, 12,485 trained instructors and a publishing organization which issued 120,000 various anti-religious books and 450,000 pamphlets. In March, 1940, a decree ordered "the improvement of anti-religious work in schools," and a series of measures were adopted with a view to intensifying anti-religious propaganda.

The population of Soviet Russia, moreover, is still resisting these renewed assaults. The closing

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up of churches has not only failed to check religious life, but has given rise to a net-work of secret religious societies and "underground chapels." Anti-religious publications, such as the pamphlets issued by Yaroslavsky, leader of the godless, and the organs of militant atheism, *Bezbozhnik* and *Antireliguioznik*, periodically denounce the survival of religion in the Soviet Union. Not only older men and women, but also the younger generation, and even members of Communist Youth, still visit churches and sing in the choirs during services.

In his pamphlet "On Anti-Religious Propaganda" (1938) Yaroslavsky drew special attention to the fact that in areas where churches are closed, religious rites are performed by "traveling missionaries":

> The traveling missionary goes about with his simple equipment. It can be packed in a traveling case: censer, communion wafer, a bottle of church wine for communion, a stole,—that is all that is wanted; and the servant of religion travels from village to village, wherever he is invited. If he has not been there for a year, then he at once christens all which have been born, marries all who have mated, sings the Mass for all who have died. . . .*

In spite of strict "production-control," the people of the Soviet Union still devoutly observe the feasts prescribed by the Church. They stubbornly opposed the communist system of the "five-day week," which ignored Sundays and turned it into a working day; and thus they finally obtained in July, 1940, the reestablishment of the Sunday rest. In its January, 1914, issue, *Bezbozhnik* indignantly relates that in the Moscow region, the peasants refused to work for three days in honor of the feast of Our Lady of Tichvine. In a textile factory of the same region, the workers observed Assumption day by not going out to work. In a "model collective farm" described in the above-mentioned publication and praised for its anti-religious work, one-sixth of the peasants of average age went to confession and communion at Easter.

Peasants and icons

Religious feeling is particularly strong among the peasant population. Icons can still be found in village houses. In collective farms peasants contribute funds for the building of churches (though this privilege is rarely granted); they seek to employ priests as clerks and accountants on the farm.

Members of the clergy are actively serving God throughout the USSR. They obtain employment as workmen or officials, continuing to hold religious services and to preach in secret. Others circulate throughout Russia disguised as beggars and tramps. In Moscow and Smolensk the Soviet authorities discovered secret monasteries, which were ruthlessly liquidated.

The survival of religious life can be especially observed in the north of Russia, in Siberia and in other regions where the communist influence is less strongly felt. But even in highly industrialized and strictly controlled regions, the godless are helpless in the face of a religious-minded population. In October, 1940, *Bezbozhnik* published the complaints of a godless woman-delegate against "religious workmen and housewives" in the Donbass mining area. In a communal home of this region, inhabited by thirty-eight working girls, "most of them said grace before sitting down to meals."

The soul of Russia

All this points to the fact that the soul of the Russian people has remained free from atheist communist teaching. Doubtlessly, the heroic resistance of the Red Army, which is an army of peasants and workers, is drawn from spiritual sources. They know how to struggle, suffer and die, just as their forefathers did; the same spirit of sacrifice, the spirit of "Holy Russia," is still alive in them.

This is why Metropolitan Sergius, without relinquishing his stand as the champion of Christianity, has been able to give his adhesion to the task of Russian national defense. He knows that it is not communism and its godless leaders, but the future of Russia, which is at stake. This attitude is shared by the autonomous Russian Orthodox Church of America, headed by Metropolitan Theophilus. And the vast majority of Orthodox in America follow his lead. In most Russian Orthodox churches of the United States prayers are offered for the victory of Russian arms. Men of all parties, long divided by differences of political opinion, have met and been reconciled at these solemn services. They deeply realize the fact that a distinction must be made between the atheist communists who rule the Soviet Union and the Christian Russian people. And it is for this people's victory that the Orthodox are praying.

May it be added, however, that a victory over Hitler will not be complete if Russia is not liberated at the same time from atheist rule. It is not sufficient that this change should provide an "entering wedge for the practice of complete freedom of religion," as President Roosevelt expressed himself in his additional statement. The four freedoms and the Roosevelt-Churchill agreement must be widely applied to Russia, just as to all other nations. She must be freed not only from nazi totalitarianism, but also from communist totalitarianism. And this means that freedom of religion must not remain an "empty shell," a dead letter in a double-dealing constitution. The right to worship freely and openly practice their religion must be fully and unconditionally returned to the Russian people.

* Quoted from "Russia" by Bernard Pares (1940).

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Answer to Senator Nye

A radio address by the President of Hunter College

By **George N. Shuster**

ON BEHALF of Loyal Americans of German Descent, I wish to answer the address of Senator Gerald P. Nye before the Steuben Society on Saturday last. I am commenting, not attacking, in the hope of finding the right answers to a few simple but vitally important questions. What is the truth about Hitler's intentions towards the United States? To what extent has Senator Nye ignored the truth? And why is the matter of great interest to all of us, and to Americans of German descent in particular?

We know beyond the shadow of the slightest doubt that the basic aims of Hitler's policy have always been: first, the systematic elimination of everything Germany has meant in the history of Western civilization; second, the creation of a new Germany swept clean of Christianity and democracy, and armed for the conquest of the world; third, a plan the success of which depends, and is known by Hitler to depend, upon the absorption of Russia into the Third Reich and the reduction of the United States to the inferior economic and political position it occupied prior to 1914. So complete and so impressive is the evidence on all three points that there is not a single reputable student of nazi history known to me who would for a moment question the correctness of these assertions.

Therefore our quarrel with Senator Nye and his associates is simply that they have not only ignored the conclusions at which every serious observer of nazi affairs has arrived, but that they have also tried to make the American people believe that the evidence collected by those observers does not exist. And our basis of agreement with President Roosevelt and his associates is simply that they have collected the evidence, have sifted it carefully, and have spoken and acted accordingly. Senator Nye once acquired fame for presiding over an investigation of the munitions industry. I challenge him to participate in investigation of the nazi menace to America under objective auspices. If he did so, it would become clear that all Americans of repute who have investigated nazism are, regardless of their religious or political or professional affiliations, behind the President, while the amateurs, the guessers and the gamblers on waves of the future are supporting Senator Nye. I cannot quite believe that he does not know this already. He must be aware that the policy the United States is at present pursuing is not the creation of this or that secret cabal.

At any rate, Senator Nye did not, at least in his public speech, request the Steuben Society to believe that Hitler is after all a pretty decent chap at heart. Such requests are apparently reserved for the lesser fry in the isolationist camp. The point is rather that he did not refer to Hitler at all. The central, blood-stained villain in the stupendous tragedy of our time was ignored by the Senator, whisked out of sight quite as a magacian flicks away a quarter before your very eyes. Instead the villain who emerged out of Mr. Nye's top hat is the President of the United States, accused as one who ventures to mention in public the fact that Hitler exists.

Most of the Senator's charges against the President are too trifling to be worthy of notice. There never has been, there never will be, a Chief Executive who in a time of crisis could prevent all his assistants from making mistakes. Lincoln didn't, and Lincoln was a pretty fair President. Therefore we shall ignore such matters as the status of scrap aluminum and the hypothesis of gasoline shortages. To offer such details as reasons why unity does not exist in this country is to throw dust in the eyes of the electorate.

The sole charge of moment

The sole charge of moment is that Mr. Roosevelt, convinced that the rise of Hitler to world dominion is a threat to the liberty and welfare of the United States, has pursued a course which has led to a limited use of the armed strength of the nation. The Senator therefore argues that since the use of force means war, we have been edged against our will into a foreign conflict.

We have, he urges, begun to fight for somebody else, but not for ourselves. We are again the servants, to be specific, of the British Empire. Now the historian must divide his answer into two parts. First, the contention that we have been fooled into a fracas which is alien, foreign or European just simply isn't true. If the Senator will take the trouble to read only the most significant and easily accessible nazi documents, such as "Mein Kampf," he will see as plain as the nose on his face the outline of the strategy originally conceived by Hitler.

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Hitler believed he could make a bargain with the British—an agreement whereby he and they would be economic associates and quasi-allies in the military sense; and it must be confessed that there was a time when the plan had a chance to succeed. If it had succeeded, Hitler would have been able to carry out the economic and ideological exploitation of Latin America and Africa upon which the realization of his dreams must depend, and would have been able to proceed unhampered against Russia, having subjugated which in short order, he would have been in the position to divide Asia with Japan. Then automatically the United States would have been pushed back to the status of pre-1914 days, and in its weakened economic and moral condition would have been an easy prey to the ideological attack which was carefully worked out in Berlin after 1933. Now, of course, things have changed. The common people of England would strike no such bargain. They could not stomach Hitler and the things he stood for. But they may be beaten, and if they are, the impact of the nazi threat on the United States will be far heavier than it would otherwise have been. I conclude, therefore, that to call what now confronts us a foreign, alien, European situation is simply to play ostrich in the most deplorable fashion. My record is certainly not that of a lover of British imperialism. But as one who during fifteen years has followed the evolution of nazism at first hand, I wish to say bluntly that it is just as correct to say that the British are fighting our war as that we are fighting theirs.

The second part of the historian's answer to Senator Nye is this. What our national policy amounts to at present is the skilful strengthening of the sources of resistance to Hitler. It is emphatically not war. It is emphatically not appeasement. It is too realistic to be the first, and too intelligent to be the second. But since war and appeasement are the sole possible alternatives to Mr. Roosevelt's program, let us glance briefly at both noting meanwhile that Senator Nye apparently does not visualize either course. His idea seems to be that if one avoids looking at Hitler, Hitler somehow will not be there. This is so reminiscent of Edmund Lear's boy who sat on the stile and continued to smile in the hope of softening the mad bull's heart that nothing further need be said about it. There cannot now be many Americans who, glancing at the record, will believe that it is possible to appease a man for whom treaties have no meaning and human life no sacredness. This country of ours has many faults, but we may thank God that it was incapable of even nominating for the Presidency anybody stupid enough to think he could make a peaceful settlement with the German Fuehrer. And war? There was a time when a declaration of hostilities by the United States might have strengthened resistance to Hitler and have brought him to his knees. It seems to me that the time has passed. I conclude, therefore, that Mr. Roosevelt's policy appears to be the only one the nation could adopt if it wished to preserve its integrity and common sense, not to mention its liberties and its free institutions. We of the Loyal Americans of German Descent support this policy without reservations of any kind whatsoever.

Two other matters

Senator Nye dealt with two other matters of great interest. I quote a sentence: "Unity can hardly be expected on the issue of aiding the thieves, human butchers and murderers of religion in Russia in the name of defending democracy." Now we of the organization I represent understand only too well the charter of the degrading and brutal tyranny under which the Russian people have suffered for more than twenty years. But can anyone imagine that their lot would be a more decent one under Hitler, or that religion would be better protected against murder if Russia were ruled by Herr Rosenberg, author of the "Myth of the Twentieth Century?" Is there any Christian amongst us who can wish that the Russian people, still fundamentally one of the most religious peoples on the earth, should hear us applauding Hitler for having violated the sovereignty of their country, wantonly destroyed their cities and wilfully murdered millions of their men, women and children—for having done all this in gross violation of the most elemental principles of Christian ethics, without warning and without reason, having first broken his solemn oath of friendship? Do we really think that Christ is not with these peasants who fall for their fatherland, as He is with everyone who suffers persecution for justice's sake? No, I cannot believe that we have so completely lost sight of righteousness as to forget what the plain dictates of Christian morality in this matter are. The whole of this talk about Russia is a subterfuge, not a defense of principle.

I come now to a point difficult to discuss without acrimony. For, though one should avoid withering adjectives and departures from decorum, it seems to me that Senator Nye's treatment of the American with German blood in his veins was most regrettable. Does he really think that we do not hold our heads high, we who hail directly or indirectly from the Rhineland and the Black Forest, from Weimar and Berlin, from the valleys of the Danube and the streets of Muenster, because a mongrel peasant from outside the Fatherland has torn the body of Germany on the wheel of torture? Let me tell the Senator something. Last week the Black Shirts left the dead body of my dear friend Rudolf Hilferding dangling from a prison cell, and then dishonored the mangled corpse by pinning to it an accusation of suicide. I pay tribute in sorrow to the memory of

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one of the most intelligent, the most loyal, the most decent men that ever lived. And through him I bow my head also to the more than 200,000 others who have died in Germany opposing the Fuehrer, some of them with weapons in their hands and some with no shield but the innate superiority of their souls. The nazis have slain and tortured our priests and our pastors, they have desecrated our churches, they have left the innocent children of innocent victims to starve. They have driven our nuns out of their convents; they have exiled our poets and thinkers; they have made Germany a living hell. I know, because I have gone from one end of Hitler's Reich to the other, hearing the sound of the lash and wailing of women.

Does any one think that an American of German descent will ever be able to look about him like a man if he condones these things or ignores them or pretends that he can find an excuse for them? Well, we Loyal Americans of German Descent do not think so, regardless of what the remnant of the Steuben Society may suppose. As free men we stand against Hitler as his victims have stood against him. We believe in the Germany that was clean and beautiful under Heinrich Bruening and Hermann Mueller, under Stresemann and Wirth. We believe in the Germany that is to be when the iron hand of justice shall have brought Hitler to the gibbet. We believe in the great peace for all men, all nations, which we know that Mr. Roosevelt is working to achieve. We are dedicated to the liberation of the world from murder and crime unspeakable first of all, because we know the value of the contribution the free German spirit has made to America.

Views & Reviews

BY MICHAEL WILLIAMS

WHILE it is most difficult to judge correctly as to what immediate, practical results may follow the public raising of the issue of religious freedom in Russia—whether they will prove to lessen or to increase the many problems, already so formidable, in working out a policy of military, economic and political aid to Russia against Hitler's assault—one great fact seems apparent, namely, that the controversy over religion in Russia affords our own religious leaders and publicists their greatest opportunity to bring the wider question of religion throughout the world to the attention of the public. The religious problem in Russia has suddenly and most strikingly become "news," to which the press and the radio is devoting much space and time, because it is tied up with other matters that come more evidently within the sphere of "practical," or "objective," or "psychological" events and conditions ordinarily dealt with by and through our agencies of publicity. Here and there, not steadily and consistently, yet with increasing urgency, the press has displayed signs of the beginning, at least, of the general recognition of a truth that in recent times had been lost to sight, the truth that at the bottom of all the world's great problems lies the problem of religion.

Few of the voices raised in the present discussion over the Russian situation have come from speakers or writers as well qualified as Father Walsh of Georgetown, and it is to be hoped earnestly that both sides to the argument may profit by his advice and his special knowledge. It would be also most helpful if Nicholas Berdyaev, if still in the land of the living and not confined in a concentration camp somewhere in France or Germany, could be found and should give the world his views as the new situation in Russia unfolds its marvelous opportunity for the regeneration of the masses of the Russian people. Berdyaev was living in Paris, I believe, up to the time of the fall of France to Hitler.

Some of the newspaper reports from Russia have tended to strengthen the general impression that the Bolshevik persecution of all religion—a tragic reality, in spite of all the hypocritical clauses of the Russian constitution, and the glib reassurances of Bolshevik officials—has succeeded in depriving the Russians of their faith, except in the case of a few old people still pathetically and vainly clinging to old habits of church-going. But these newspaper reports are probably most superficial. Other reports exist emanating from men and women better acquainted with Russian realities which paint a very different picture. Among such authorities has been Berdyaev. In his essay on the Russian revolution, published with other studies in his book "The End of Our Time," he testified in the strongest terms to his knowledge of the persistence, and his faith in the indestructibility of, the strongest and most spiritual religious life in Russia. He speaks of being told by leaders of the "staretz," or religious directors, of the Russian Church how many communists, including officers high in the Red Army, came to confession, saying that "they put their hope in the action of the Holy Spirit on the heart of the sinful Russian people." Berdyaev commented upon this as follows: "There spoke not only a religious voice but a voice far better qualified to call itself national than that of those *emigrés* who look upon themselves as true Russian patriots but who have no faith in the people of Russia. The words of that monk came to me like a message from another world, a world where there is neither 'right wing' nor 'left wing,' warfare neither between political parties for power nor between classes for material aggrandizement. If we would find the needed criterion of our judgments and the needed energy for our actions we must turn our hearts and minds toward this other world. The deceitful idolatry of the State and of nationality must be overcome by the power of religion."

In the same illuminating essay, this Russian exile who himself suffered from both the pre-Bolshevik and the Bolshevik tyrannies in working for religious freedom among the Russian people, says that freedom cannot come from without but must be earned by the sufferings and patience of the people. "Our freedom will come not from whence we may expect it but whence God sends it." If the American nation can help in that work, a great good will come out of the evil of the revolution.

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Communications

PAN AMERICA

Mount Arlington, N. J.

TO the Editors: I am writing in regard to Ethel King's letter in the September 19 issue. I am in agreement with her as to our limited knowledge of Spanish-American culture. "We are utterly ignorant," she writes, "of their history, their drama, their poetry. On the jacket of the book, 'Some Spanish-American Poets,' translated by Alice Stone Blackwell and brought out by the University of Pennsylvania Press (1929, 1937, 1939), there is a note that this is the only collection of its kind."

But are we so ignorant of their poetry? Thomas Walsh, poet and Hispanist, and late associate of THE COMMONWEAL, did pioneer work in this country in his translations and his collections of the Spanish and Latin-American poets. First, in 1916, in his "Translation of Eleven Poems of Ruben Dario" (of Nicaragua) together with Salamon de Silva. Then came his "famous" "Hispanic Anthology," in 1920, published by the Hispanic Society, the first in any English speaking country.

In 1927, Macmillan published the first edition of Thomas Walsh's "Catholic Anthology," later called "The World's Great Catholic Poetry." This volume is very rich in the poetry of South America, the major part of the translations of the Latin American poets having been done by Thomas Walsh under two pseudonyms—Roderick Gill and Garret Strange.

In the poetry page of THE COMMONWEAL, of which he was in charge from 1924 to 1928, appeared much Spanish-American poetry, in his translations. Because of his translations of so many of their poets, the "Academia Columbiana," of Bogota, honored Thomas Walsh by conferring membership in 1920.

It would seem to be an opportune moment to bring out a second and revised edition of the "Hispanic Anthology," the plates of which Mr. Archer Huntington has turned over to me for use if I can secure a publisher. This volume combined with the unpublished "Modern Hispanic Poets of Spain and South America" would make a rich representation of Hispanic poetry.

LORNA GILL WALSH.

MORE HOUSTON "MARTYRS"?

Lakewood, O.

TO the Editor: I see you advocate indiscriminate mixture of Whites and Negroes in the army and navy. You don't seem to consider that this would tend toward ending race distinctions. Many professors in the universities say amalgamation of the white people of the United States and the 13,000,000 Negroes is coming. This would mean a practically octoroon population, Negro features in the descendants of the White people, the destruction of the beauty of the White race forever, as well as the distinctive value of the Negro race. Do you desire such amalgamation and mongrelization?

Hitlerism in its evil sense must be overthrown, but it is becoming more and more difficult to know whether Hitlerism is the worse menace, or the rule of political and labor union racketeering and looting in the United States, and the sinister propaganda which now dominates the press and rostrum of the nation and is destructive of some of our finest ideals of Americanism and humanity.

CYRUS H. ESHLEMAN.

New York, N. Y.

TO the Editors: Editorial and article in THE COMMONWEAL for September 19 and 26 deplore scattering incidents of violence and injustices inflicted on Negro soldiers. As a remedy you propose abolishing the present system of segregation in the army.

Any inequalities presently existent are regrettable. The Negro in the army should enjoy every privilege extended to the White. But in my opinion there is greater likelihood of that goal being attained by keeping the two races generally apart.

We must face realities, even though such realities spring from sources of injustice. The two races are not yet prepared for merger, in the army or other main walks of American life. You know all about the attitude of Southern White people toward Negroes in matters of equality. Can you conceive of Southern White soldiers merging with Negro soldiers? And when it comes down to brass tacks, the White lads of the North might prove a bit intolerant.

To carry the merging idea to a logical conclusion would involve soldiers of both races sleeping in the same barracks, eating at the same mess tables, using the same recreational halls. Unless you are willing to go the whole route, better to keep the two races in separated divisions.

You say, "the principle [merging of these two races] has worked very well in Northern public schools."

In elementary schools there is little difficulty. Small children have not acquired racial prejudices that, alas, develop with a few added years. In the high schools the situation is different. I speak with a knowledge of the facts. In a New York high school, where both races are represented, the scrambling process exists only in the class rooms, where each student has a separate desk. In the large lunch rooms there are hundreds of tables, each accommodating about ten students. There are no rules about segregation; no school official has ever remotely suggested segregation; no student body has asked for it. Yet, with a deadly and unerring precision that is emphatic, a Negro student *never* sits at a table with Whites, or *vice versa*. Each race seems naturally to gravitate to its own racial tables. At the dances in the school auditoriums there is a complete absence of racial intermingling.

Facing this problem, as we must, I see no good purpose to be served in amalgamating these two races in the same regiments, battalions, companies. Better to strive toward the goal of providing the Negro soldier with every comfort, opportunity and privilege enjoyed by the White soldier, but in separate divisions and camps. Create more colored officers to lead colored soldiers, appoint colored M.P.'s to police colored soldiers, provide colored morale directors to build up contentment.

And punish, whether civilians or soldiers, any attempts at gratuitous insults to men in US army uniform, whether White or Negro, whether in North Carolina or Arkansas.

JOHN F. DEEGAN.

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POLES IN PALESTINE

Chicago, Illinois.

TO the Editors: Bernard G. Richards (September 19) remarks that Polish leaders once adopted the slogan, "The Jews—to Palestine." We wonder how many remember Hilaire Belloc's warning in "The Jews" that the existence of a Jewish state in Palestine would provide just such an argument for anti-Jewish groups. While the Jews had no state, to order them out of a country was to condemn them to international exile. Once they could be sent to Palestine, however, that argument could no longer be used against their opponents. Admittedly, the Jews do not have an independent state in Palestine; nevertheless, it would appear that their colonies gave rise to the same demand for expulsion from their enemies. N. M.

The Stage & Screen

Ah Wilderness!

THE YEAR that "Ah, Wilderness" was produced seemed to mark a turning point in the career of Eugene O'Neill, for that same season also saw "Days Without End." The former marked at least a temporary abandonment of the febrile and the neurasthenic for the healthily romantic, the nostalgic; the latter, what many hailed as a return to the religion of Mr. O'Neill's fathers and of his own youth. That was eight years ago, but whether it marked a true turning point, or was just an interlude, we do not yet know. Mr. O'Neill is said since then to have written no less than six plays, but he has permitted none of them to be given. It is a situation odd, almost inexplicable, for never has the theatre been more in need of a spiritual awakening. Let us then be grateful at least that the Theatre Guild has seen fit to revive "Ah, Wilderness!" I had never seen the comedy and therefore had no memories of George M. Cohan to spoil the pleasure of Harry Carey's admirable performance of the Father. But most of all I admired Tom Tully's rare humanity and technical variety as the happy-go-lucky Sid Davis. It was a superb piece of character portrayal, restrained, subtle, delicate, humorous, touching. I liked too Enid Markey as the old maid, Ann Shoemaker as Mrs. Miller, William Prince as her son, Hale Norcross as David McCumber, Dorothy Littlejohn as Muriel, and Dennie Moore as Belle. And there was a young man who appeared but once, as a brash freshman from Yale, who will certainly be heard from in the future. His name is Walter Craig, and his charm, his variety, his humor lifted the small part while it lasted to major proportions. Eva Le Gallienne's direction was sympathetic, though I felt a little too leisurely. But whatever small faults there may have been they were lost in the delight of seeing Mr. O'Neill as the master of sentimental, nostalgic comedy. The play is as fresh as the day it was written. Let us hope that some of the balance, the sense of human values O'Neill shows in this last of his produced plays, will inform his plays to come. *(At the Guild Theatre.)*

Mr. Big

THIS was supposed to be a satire on District Attorney Dewey and mystery plays—an odd combination, and as it turned out an unfortunate one. It would have been better had Arthur Sheekman and Margaret Shane cut out the politics and concentrated on the mystery. The district attorney part was clumsy, without bite, and fearfully repetitious. Moreover some of the mystery seemed straight old-time melodrama, and some burlesque, but never the twain did meet. In short for all George N. Kaufmann's direction and infusion of wisecracks, nothing after the first amusing ten minutes seemed to jell. There were a number of able players including Le Roi Operti, Hume Cronyn, Florez Ames, E. J. Ballentine, and Judson Laire, but their efforts went for little. *(At the Lyceum Theatre.)*

Best Foot Forward

THIS is a musical by adolescents for adolescents. There is a cast of very youthful and very good-looking girls who know how to dance, and of boys who are equally youthful and are equally good dancers. Also there is merit in some of the principals on the distaff side, notably in June Allysson, Victoria Schools, Maureen Cannon, Betty Anne Nynan and Nancy Walker. Hugh Martin and Ralph Blane have written a few catchy numbers, of which the most effective is "Buckle Down, Winsocki"; but the music as a whole won't be remembered. Neither will John Cecil Holm's book. I wish I didn't remember the speaking voices. They thrilled with all the music of the New York subway. They were terrible.

GRENVILLE VERNON.

When the Boys Turn on the Glam

"HOLD BACK THE DAWN" gains distinction through its unusual subject matter and background. It deals with Europeans who wait around in a Mexican borderline town until they get permits to enter the United States. On the whole they have a pretty dreary time of it, trying to be cheerful and lead normal lives, sometimes for years, until our immigration authorities give their O. K. This is in particular the story of a Rumanian gigolo who had spent most of his life following the seasons in European watering places or wherever rich women hang out. Charles Boyer "gives" all his charm in his most scoundrelly rôle (more despicable than Pépé le Moko because his victim is nice, naïve California schoolteacher). When the romantic Latin learns from an ex-dancing partner (Paulette Goddard sizzling with sex and meanness) how she married (and later divorced) an American just to swing over the fence that keeps out foreigners, Boyer casts his big eyes on plain Emmy Brown. Olivia de Havilland turns in an excellent performance as the eager, trusting schoolmarm who reacts like putty to Boyer's smooth, oily technique. The picture moves rather slowly once you get the hang of the situation, but Mitchell Leisen has directed Charles Brackett's and Billy Wilder's script so well that his film never loses interest. Several of the minor scenes are made unusually touching through Leisen's good direction. Fortunately the trite ending is hurried so that it does not spoil the film's deliberate build-

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up. Victor Francen leads the supporting cast of immigrants. Walter Abel's forthright playing as the wise immigration officer and Olivia's complete simplicity make dramatic contrast to Boyer's deceit as this male Becky Sharp and Paulette's planned opportunism as the tramp. I don't think Arthur Hornblow's production will put new ideas into the heads of foreigners contemplating tricks.

Gable's technique is a little more obvious than Boyer's; and in *"Honky Tonk"* glamorous Clark bubbles over with Rhett Butlerish Gableisms. Nifty, blonde Lana Turner (without sweaters because the story goes back to the uncouth West of some fifty years ago) proves a match for our unscrupulous hero. When Dancehall Girl Claire Trevor announces that dimple-cheeked Clark is not the marrying kind, Lana (a prim maid from Boston who came West to see her father, Frank Morgan) realizes she loves him anyway; so she gets him drunk and marries him. There's a great deal of talk about love and sticking to your mate. Somehow Director Jack Conway saw fit to tuck all the silly conversation in between the scenes of a banal frontier story about a confidence man who rises to the top through crooked politics. When our rough and ready, two-fisted sharpster has his own town's politicians sewed up, he finally becomes Nevada's man of the hour. Dashing Clark Gable is the man for this rôle all right. There's a vague suggestion of repentance in the end, but by that time you've been thoroughly bored while the film tried to decide whether it's an exposé of graft in high places, a glamorizing of rogues, or a competition between the hero and heroine to see who goes to bed with who—and I mean who.

Humphrey Bogart shows that he knows a thing or two about glamor in films too. But his method is of the hard, subtle school, and, being the good actor that he is, is perfectly in keeping with the requirements of *"The Maltese Falcon,"* one of the best adult mystery thrillers in a long time. The film's superiority is easily traceable. John Huston directed his own screenplay which he based on Dashiell Hammett's exciting, tightly written novel. The script preserves the Hammett flavor and includes Huston's terse, realistic worldly-wise dialogue. Furthermore the efforts of all concerned were directed toward the success of the picture. Production, camera work, editing were designed by grown-ups for grown-ups. Huston has directed the cast to sustain carefully wrought-up suspense, not to favor any stars. Bogart is convincingly real as the brave, wise, human, know-all-the-answers detective. Mary Astor, not made up to look her slickest, does her best scene with her face smudged in tears. Peter Lorre, Elisha Cook, Jr., and that reliable actor from the stage, Sidney Greenstreet prove as sinister a band of cutthroats as were ever banded together. And there are Gladys George, Lee Patrick and Jerome Cowan to add to the brace of clues that will keep you baffled. It is better that you don't know too much of the story, just that it's concerned with the search for a gemmed falcon worth unfathomable sums. Men have risked their lives for it ever since the Knights of Malta first gave it to Charles V. In this tense film the chase for the falcon causes many bodies to fall with sickening thuds before the hero-detective, whose own hands are not too clean, unravels all. PHILIP T. HARTUNG.

Points & Lines

Sword of the Spirit

IN AUGUST of last year, 1940, the Catholics of England launched the "Sword of the Spirit" movement. A year ago, over the first weekend of October, "the 'Sword of the Spirit' held their first weekend school at Archbishop's House. Of course, the proceedings were punctuated by air-raids, but these must have had little effect upon the attendance, since the lecture room was full each time."

Reports now reach the US of reviews which its members are making of the first year of the movement. The London *Tablet* reports in an August issue:

> It is a movement already of some achievement, and of large potentialities. It has stated the national purpose in terms which are at once justification of national policy, and a signpost to the only fruitful way of approaching the latter settlement of Europe. The first year has brought to light a great readiness among Anglicans and Free Churchmen for joint action in asserting the relevance and urgency of religious presuppositions for international and national life. In the presence of so much that is anti-Christian, both abroad and at home, Christians are but showing an elementary wisdom in defending their common ground together. The great opportunity which has emerged for the Sword of the Spirit is precisely here, as an instrument for collecting and focusing those principles common to all Christians, and presenting them vigorously before the world.

This quotation brings out clearly the two great fields of action of the Sword of the Spirit: the program—what it should be; what are its relations with the Church; what is the proper relationship between Church and state. Second, the cooperation of different Christian Churches; the relations between cooperation and union.

Principles and program

During that first weekend school, Cardinal Hinsley developed two articles in the program. On October 12, 1940, the London *Tablet* reported.

> The first article in the program of the Sword of the Spirit is the sanctity of the family, and the value of child life. We must resist the idea that the State or Party is a godlike power which claims families as its bounden slaves. We must proclaim the natural order that the family comes before the State in origin and importance. We must defend the rights of parents to the education and training of their children. . . . We can never admit that the State may regulate the moral law or dictate its *might* as the only rule of right. Against these principles which are being imposed on a large part of the world by force, we wield the "Sword of the Spirit." . . .
>
> The second article in our program of the Sword of the Spirit is this very doctrine of St. Paul—the unity of international society. We preach in and out of season that the nations or states of the world cannot live in isolated seclusion one from the other. To have peace and to keep peace—which is the tranquillity of order—the members of the one body of mankind must work together for the health

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of all. . . . Peace depends on the observance of the moral law in all international relations.

The anti-totalitarian theme inherent in all the above was re-emphasized, with a clear enunciation of the part which a free and strong Church plays in checking totalitarianism, a year later in the August 9 *Tablet* just past:

> No purely political structure, resting on an electorate, can give any security to the rest of Europe or to the Germans. The siren song, the lure of the battle drum, the intoxication of living dangerously for great prizes, might be heard again at any time. Nor is there any solution along the lines of substituting a different kind of Party despotism. Among many other reasons why we could never acquiesce in a communist Germany, this one alone is sufficient, that such a unitary and total state would be a perpetual source of uncertainty and menace. The most extreme internationalism is easily turned, in a few years, to a perfervid nationalism. In short, there is no possible path towards a state of affairs deserving to be called peace, except by the restoration of the fulness of human nature, which is the positive way of saying that states must not be absolutes.
>
> We have the task and the opportunity of seeing that the rights of religion are respected, not only for the sake of abstract justice, nor only for the sake of religion, but also because a State which denies them is appropriating to itself too much of human life. This truth is being grasped today by thousands of our fellow countrymen. For the first time within living memory, their sympathies are not instinctively with the state when there is a conflict between the Church and a state on the mainland of Europe. . . . Everyone now can see the godless State in action, and can realize that, whatever have been the shortcomings of European clergy, their order embodies a vital principle of spiritual independence, and that the freedom of religious communions is necessary to the freedom of Europe.

Cardinal Hinsley brought out this last point powerfully last month when the Sword of the Spirit held its first annual general meeting, organized a definite constitution:

> Modern States, when they promise to respect liberty of worship, should everywhere understand that the practice of the Christian religion is something carried on in a Communion, that it is a social activity, the work of a society, and not something pursued by individuals in isolation. Hence, liberty of worship is incomplete for any Christian if it is not understood to mean liberty for religious Communions to live their integral lives as societies, maintaining, for instance, a religious setting and atmosphere for the children of their members, and engaging without hindrance in those spiritual and corporal works of mercy which are the living expression of our faith. It is not freedom of conscience or of worship when, as in Germany today, the parents are indeed allowed to hear Mass or attend the services of the Confessional Churches, while their children are seized for Youth Movements, there to be impregnated with purely secular and national ideals, too often at variance with the faith of their parents. These reflections are justified to my mind by the fourth peace point of Pius XII, which insists on respect for the real needs and just demands of nations and populations, including minorities.

The ten points

The Sword of the Spirit joined in support of the "ten points" embodied in a manifesto issued over the signatures of the Archbishops of Canterbury and York, the Rev. Walter Armstrong, President of the Free Church Federal Council, and Cardinal Hinsley. The first five points were those of Pius XII, for the ordering of international relations. The second five were "standards by which economic situations and proposals may be tested":

> (1) That extreme inequality in wealth and possessions should be abolished.
>
> (2) Every child, regardless of race or class, should have equal opportunities of education suitable for the development of his peculiar capacities.
>
> (3) The family as a social unit must be safeguarded.
>
> (4) The sense of the divine vocation must be restored to man's daily work.
>
> (5) The resources of the earth should be used as God's gifts to the whole human race, and used with due consideration for the needs of the present and future generations.

Now, the Sword of the Spirit has been extremely active. There were thirty-seven local organizers and local secretaries listed as of July 31, this year. Lectures, meetings, "schools" have multiplied. Periodicals have written about it; a bulletin has been published by the movement itself; pamphlets produced. Naturally, in the light of experience the problems connected with these programmatic principles and these initiatives toward cooperation with people outside the Church, and, in a way, with the government, have become clearer, and work has been done to bring the principles ever closer to action. *Bulletin* No. 28, of September 4, 1941, reflects thought and activities of the year. It is particularly taken up with reactions to the promulgation of the constitution of the Sword of the Spirit, "whereby those who are not in communion with the Roman See, are excluded from full membership"—that is, the problem and practice of cooperation—but a page by Bernard Sullivan makes clear the developing problem of making the program practical and maintaining the proper relations between Church and state, social and economic work and religion. It appears to be close to the various problems of the realm of Catholic Action, social work auxiliary to Catholic Action, etc., and it would appear that the Sword of the Spirit will be increasingly concerned in these problems. The following paragraphs are quoted from "Principles and Practice," by Bernard Sullivan in the Sword of the Spirit *Bulletin,* September 4:

> When the Sword of the Spirit was unsheathed on the Catholic World there were repeated requests for a clear statement of its aims and objects. . . .
>
> There are many immediate tasks before us which need undertaking.
>
> The War-time separation of children from their parents, the problem of men in vulnerable areas and their wives evacuated, the comforts of the men and women in their broken home lives . . . children have been unable to get their daily milk . . . many mothers seek to return to London because they are not comfortable in their billets, but more because they are lonely. . . . Catholic Hospitality Committee. . . . School and Church Halls available. . . . One could think of hundreds of actions that could be taken by the Sword of the Spirit during the War period.
>
> The real work of a permanent character would be in seeing that the promises now being made of a new world were to be kept.
>
> It may be necessary for the Sword of the Spirit to take the initiative in Post War Planning by dealing with specific evils needing a remedy.
>
> Our churches must not be the centers of Slumdom after the War.
>
> Education in Catholic schools must not be a handicap to our children.

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There must be no more gross inequalities between the prospects of the children of the Poor and the more fortunate children of wealthier parents.

None of these ideals will divide Catholics, and if the Sword is to be powerful it must have unity in its Spirit.

What must be avoided is to seek to promote schemes that divide us and to find ourselves the tools of political parties.

Thus on the line of its program, the Sword of the Spirit enters the field of applying Catholicism to social life, which has been ploughed and harrowed over the centuries, over the world.

Cooperation with non-Catholics

The *Catholic Herald,* September 5:

"How much harm has been done in England by misunderstanding, by lack of kindness, by suspicion, by prejudice—all based on ignorance! Let us, for heaven's sake, get together and try and understand one another." . . .

This stirring appeal was made on Sunday by Mgr. McNulty, Bishop of Nottingham, at a great *Rerum Novarum* Rally in Nottingham Albert Hall when, for the first time in celebrations of the Encyclical's anniversary, distinguished Anglican and Free Church clergy were present. . . .

"Catholic societies alone are too small effectively to influence national movements," Mgr. Williams declared, and then emphasized "that we must unite with our fellow-Christians for the common good without compromising on matters of doctrine." He urged all Catholic men and women to join in every good movement that aimed at strengthening Christian life.

Also in the *Herald*:

We should like to amplify what we said last week in regard to the formation of Joint Christian Councils as the best method of Christian cooperation by pointing out that in Sheffield, Huddersfield, and one or two other places, there are already in existence similar Councils with a considerable record of good work achieved. . . .

The *English Catholic Newsletter,* No. 89, quoting Cardinal Hinsley, in the *Sword* bulletin:

And in face of the nazi efforts to divide English Catholics from the rest of the national community, as they had succeeded in dividing the French and the Germans before them, our challenge rang out: Unity!

How did the nazis propose to divide us? By spreading among the "Left" the notion that Catholics must necessarily be fascists, while suggesting to Catholics that the rest of the country was rapidly turning communistic. . . .

This ghastly moment, filled with the blood and tears of millions of men and women and children, is a Heaven-sent opportunity for us Catholics to redeem our past callousness and to prevent future misunderstandings. We can, if we take the trouble, establish such close and friendly relations with those of our Allies who are now in England that, because they will know us and we shall know them, we shall, after our common victory, ensure and maintain a common peace. . . .

The Rt. Hon. Sir Henry Slesser, a member of the Church of England, wrote the following letter, published by the Sword of the Spirit:

. . . First, those of us who have worked to persuade Christians to give objective reality to the full implications of the Incarnation, by insistence upon the regulative notion of the Kingdom of God in the recovery of the idea of Christendom as a social and juridical order, must see in the ideals and practice of the Sword of the Spirit a powerful instrument to that end.

Secondly, in the immediate situation, there is no body of propagandists who have been more successful in emphasizing the essential Christian values which are at stake in the present tremendous conflict against evil.

Thirdly, our Roman colleagues, while preserving their own dogmatic position, have proved themselves entirely loyal in their cooperation with those outside their communion who have worked with them in this great adventure for Christ.

Fourthly, cooperation must be preceded by charity and understanding.

In all this the Sword of the Spirit is a most helpful pioneer. I, for one, am willing to trust the direction of the Sword of the Spirit to the present controllers.

The issue of the Sword bulletin in which this and several similar notes by non-Catholics were printed shows that there had been some misunderstanding about the Sword of the Spirit, as to how exclusively Catholic it was, before the promulgation of its constitution. A quote from the *Christian World,* for instance, is reproduced in the bulletin:

Some surprise and annoyance has been expressed by Free Churchmen who were under the impression that The Sword of the Spirit had held out a promise that Protestants should have a share in its direction. There seems to have been a misunderstanding here. The movement was never anything beyond an avowedly Roman Catholic movement. Protestant leaders were invited to speak at the conferences which it organized—*ad hoc* conferences on Christian peace aims—and the Protestant laity were invited to attend; but there was never any suggestion (we think) that the movement itself should be interdenominational. . . .

The magazine *Blackfriars,* edited by the English Dominicans, devoted its whole September issue to a splendid study of the theological subject of the cooperation of Catholics and non-Catholics and to various problems of history and prudence connected with it. The articles could all be studied with great interest by those engaged in a similar work, such as that of the National Conference of Christians and Jews, or any other.

The joint action up and down the country of Catholics, Anglicans and members of the Free Churches [these, of course, are the Churches in England which are not Roman Catholic and Church of England—the Protestant Churches] has thus led to reactions among Catholics themselves, reactions that tend as usual to excess in either direction away from the balanced mean. First there are those who would retire to prepared positions within the visible ramparts of the Church of Rome. . . .

On the other hand, the general *bonhommie* of this cooperation has stirred up a vague and misty notion that we are all ultimately in the same boat. . . . The dogmatic basis of Christian life is overlooked and people begin to "muck-in" together on the ground that they are all after the same thing in reality, all after Christian peace and Christian justice and Christian charity. . . . The ramparts of the one, true, visible Christian Church melt away like snow under the blazing heat of the general good fellowship and sentimental sympathy for everything labelled "Christian."

Cooperation and reunion

That is the situation among Catholics which the *Blackfriars* writers meet. The most important article is most likely that of Victor White, O.P., on "Membership of

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the Church." ". . . If then we are to find a satisfactory answer to the question, 'Who are members of the Church?' we cannot rely wholly on appearances. Not only are appearances sometimes very uncertain, they may sometimes be wholly deceptive. . . . The question, in fact, is a *doctrinal* one, and if we are to find the answer we must look into the *doctrine* of the matter and see what theology has to say about it." This work Father White does clearly and persuasively, but it is not an easy article, and we will skip to "Collaboration and Reunion," by Henry St. John. O.P.:

> The war has already brought about many changes and not least among them is the change of attitude, every day more apparent, of Christians of different allegiances to one another. Collaboration in the maintenance of Christian standards of life between those who lay claim to the name of Christian is beginning to be a matter of practical policy; a collaboration which, while recognizing the existence and fundamental nature of the divisions of Christendom, is based on a common belief in and loyalty to Christ and is carried out in a spirit of friendship and mutual understanding. This new spirit has been blessed by the Pope and it is to be seen at work in the Sword of the Spirit movement. . . .
>
> It is not therefore surprising that in many quarters cooperation between Christians in making Christian principles the basis of our future reconstruction is assumed to be the starting point from which the ultimate reunion of Christendom will begin. There is, however, a very real danger latent in this assumption—the danger of confusing two quite distinct kinds of work; Christian collaboration, the work of making a minimum Christianity, which all Christians can accept, the basis of future reconstruction, and Reunion, the work of preparing the ground for the acceptance by all Christians of a maximum Christianity (the Christianity of the Catholic Church) by which alone the wounds of Christendom can be healed. These two kinds of work are absolutely distinct; the former takes for granted the existence of differences and works only upon what is held in common; the latter works upon the differences themselves and tries to reconcile or remove them. The danger is that if the two kinds of work are confused and the former comes to be regarded as in itself work for Reunion the tendency will be to concentrate so much on what is held in common by Christians of different allegiances that that alone will come to be regarded as fundamental, while other doctrines, not held in common, will tend to be looked upon as less fundamental or comparatively unimportant. . . .
>
> For all fruitful work for the Reunion of Christendom must be theological in approach, it must be primarily the work of theologians, and it must go to the theological and psychological roots of the differences that divide us. If a widespread movement in preparation for the Reunion of Christendom comparable to that which now exists for collaboration between Christians in the work of social reconstruction were set on foot, the latter would provide of its nature a valuable atmosphere in which the former could work, while the former would, of its nature, provide a check upon the possible danger of fundamental doctrines being glossed over or coming to be thought of as secondary or unimportant. . . .
>
> But our work in this generation is not to speculate on possibilities which must at best be remote; it is to do the spadework which will enable God to bring reunion to Christendom in His way. . . . It is for the majority of us a work mainly of prayer. . . . It is also a work of charity —of loving our separated brethren with a real, practical, Christ-like love. For the theologians—the comparatively few who will, please God, be engaged in the work of discussion—it will be be an arduous and costing task, making great demands on their patience, their humility and their charity. But a task which is almost infinitely worth while.

Books of the Week

SA Neighbor

Brazil. Stefan Zweig. Viking. $3.00.

THE BRAZIL which Stefan Zweig describes must be the ideal land to visit for a man driven out of Europe. The Brazil he describes can't, it is true, quite exist anywhere, but even skeptics and critics with politics on the brain and statistics in their veins must admit that a pleasant and happy conjugation occurs in this essay of Zweig in the "Land of the Future."

The book is a genuine essay on Brazil and not a "study" or a history or a travel book. The author stopped off once, in 1936, and returned later for a six months' visit, after the war had started. He is careful to disclaim profound knowledge of his subject, or wide and deep acquaintance, but the tone is not of a casual essay. The Zweig style, in the first place, would hardly lend itself to such. The prose is rather over-heavy, a little mouthy, a bit impressed by itself. However, the author genuinely loves his subject here, and that has good effects all down the line. It encourages respect and seriousness without pretensions, and an objective and seeking approach.

There are four views of Brazil in the eight chapters of the book, and so much of the information is given more than once, but without repetitiveness because the angle changes. First a short history presents the most important information and events for background. Zweig finds that the spiritual core of Brazil, the Brazilian idea which gives it the character he loves, was embedded in the country in 1549 when the Portuguese king, João III sent Thomé de Souza as governor to the great but then unappreciated colony, with six Jesuits led by the great Father Manoel de Nobrega. Already in the Introduction Zweig had chosen what he believes "today invests Brazil with a special intellectual and moral status among nations of the world." It is his observation that in Brazil, "there is no color-bar, no segregation, no arrogant classification. . . . All these different races—visibly distinct by their color alone—live in fullest harmony with one another. And in spite of their different backgrounds they compete only in trying to discard their original peculiarities in order to become Brazilians as quickly as possible, and thus form a new and united nation."

For present-day non-Catholics, and even Catholics, it is a remarkable tribute which Stefan Zweig pays the Society of Jesus. Those first Jesuits are rightly honored as having brought "the most precious possession necessary to the existence of a people and a country—the basic creative idea of Brazil." Of course it is to be expected that the author does not find adequate continuity in the pristine and herioc virtues of Loyola's Order, and he believes the "creative idea" given Brazil can be transmuted to the purely social (albeit, perhaps "spiritual") from the religious plane without essential transformation. In any case, the Jesuits bring "the greatest colonizing idea in history. . . . What an advantage if one of these new worlds could be conquered in time for the old, true faith—and thus form, so to speak, a second and wider front behind the first! . . . They think to the generations to follow; and from the first moment in this new country they anticipate the moral equality of all human beings."

The Jesuit chapter is the greatest in Brazilian history and compensates for the languor of the Portuguese rule.

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But the Portuguese rule is nicely adjusted just to be able to protect the colony from the French and Dutch and others, and to furnish the few men and small capital of the first centuries, without being able to over-dominate Brazil or even accomplish essential tasks without the help of the colony itself. Brazil grows away from the home country, not in angry dispute and war, but by developing *de facto* self-reliance and finally independence.

In presenting as the second part of the book the economy of Brazil, Zweig traces only the successive major waves which built up the briefly described contemporary richness and potentiality. It is the story of succeeding commodities and succeeding active regions: First the woods and curios and incidental products of the coast; then sugar culture developed in the Northeast; tobacco and chocolate were exploited and cotton planted (cotton culture has been reinvigorated in recent years, in new territories); then the great gold rush to Minas Geraes; coffee in São Paulo, and, briefly, rubber in the Amazon valley. Diversity has developed with these major crops (the book is superficial about the economy, more to its injury than about other phases of Brazilian life where it is not especially profound either), and surely cattle and hides and fibers and oils should have had more notice.

Then there is a section on "culture," picturing the Brazilian way of life most attractively, but not attempting much history or analysis of the nation's artists or writers or intellectual and religious leaders. Here one sees directly the enormous appeal the country must have for refugees from Europe. "For this extraordinary gentleness of soul, this unprejudiced and unsuspicious amiability, this incapacity for brutality, the Brazilian pays with a strong—probably over-strong—sensibility." The civilization of Brazil is not one of monuments, but of an agreeable way of life and an unlimited vista of gradual cultural development.

One observation Zweig makes with no emphasis and with relaxed patience is this, that "of its population hardly more than seven or eight millions take an active part in modern life today." To most sociologists this would be a matter of vast importance, a problem of threatening danger, for Brazil has nearly 50,000,000 people. It is perhaps proper that a visitor should have a *laissez-faire* attitude toward the political and economic issues of the hospitable land. It is certainly a relief from the reforming passion that prevents too many travelers from appreciating the good things of a foreign country because they are so busy attacking there the world evils they see exemplified wherever they go. But Zweig goes rather far in turning his back on the Latin American problems and dangers we hear so much about. The good general "creative idea" of Brazil is made to submerge real and sore problems. "Whoever rules this country was forced unconsciously to adapt himself to this native tolerance. . . . Though considered to be a dictatorship, Brazil knows more individual freedom and contentment than most of our civilized European countries." The government does not disturb the author, and he never speaks of the "nazi menace and infiltration," nor of Japanese colonies and various unassimilated "fascists." Its poverty is lost in the richness of its undeveloped soil.

In the last part of the book, Zweig travels, rather superficially but most appreciatively, to Rio de Janeiro, São Paulo, a coffee fazenda, the gold ghost towns, the North. It is not a scientific picture of the country and tells little that has not appeared in many books, but it does transmit a great liking. That is the whole book, indeed. It has no news, it gives no further information to anyone who has read even superficially about Brazil, it gives no adequate picture of what makes Brazil bear up and be what it is. But it is well organized, it dwells on some of the most important themes, it expresses a genuine love and appreciation of a country magnificent in all its dimensions.

PHILIP BURNHAM.

CONTEMPORARY SOCIAL PROBLEMS

The Conservative Revolution. Hermann Rauschning. Putnam. $2.75.

AMONG the many German anti-nazi writers there is certainly one author who is worth reading. For two reasons: he knows nazism from the inside, as he was for three years a member of the nazis' inner circle; and he does not cling to the illusions of a pre-nazi world, like most German refugees, but has during his bitter years of exile thought seriously about what kind of political structure may be capable of surviving in Germany after the nazis.

This book is more autobiographical than "The Revolution of Nihilism" and "The Voice of Destruction"; it is composed of letters to an English friend, dealing in an informal way with Dr. Rauschning's own evolution of thought and giving manifold observations about past, present and future conditions in Germany. To him the Weimar régime in Germany developed the chaotic conditions of a progressive disintegration—the German equivalent of the Russian Kerensky epoch. Reparations, industrial life in difficulties, currency, agrarian policy—all these were contributing to the state of crisis. The defeat in war and the inflation had nearly completely destroyed the German middle class, the background of Germany's cultural leaders. That is how it was possible for the void to be filled by a new type of intellectual, the *zivilisationsliterate,* and his destructive, parlor-Bolshevik tendencies.

This insight brought Rauschning to the error of his life: to try the nazis. He hoped they would pave the way for a conservative revolution, but more and more he had to realize that they did not lead Germany on the way of reconstruction, but of nihilism. As President of the Danzig Senate Rauschning tried to work in a legal and decent way. But he came into opposition with the party machine and was forced to resign. He hoped to return to his farming, sugar beets and oil seed and cattle breeding. But the bitterness of the nazis against the alleged "traitor and renegade" did not allow him to return, like Cincinnatus, from state office to his peaceful profession. He was forced to sell his farm and to emigrate.

But he does not expect that he and his fellow-sufferers will build the Fourth Reich. "Up to now the German émigrés have not been the advance guard of a coming time but the petrified remains of the past." Most of them do not understand the deep and partly irrevocable changes which have come over Germany since their departure; therefore they don't understand that Germany can't go back to the Weimar Constitution, or anything else of the past, but has to overcome totalitarianism and nihilism by a creative reconstruction of national German life. Rauschning hopes for a legitimistic solution, for the recognition of historic continuity as a determining factor of the maintenance of an ordered society.

You must go through this confession of conservative German nationalism, so very strange to many Americans, in order to get a fair idea in what way many of the mili-

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tary and cultural leaders in Germany will feel, if one day they will experience Rauschning's "awakening" to the true aims of National Socialism. You will get a more realistic picture of German mentality after the war than by those authors who tell Americans just what they want to hear. You may disagree with this book about the construction of a new order, but you should by no means miss it as a piece of information about the way of thinking which the German upper class will adopt as soon as National Socialism has proved a failure.

MAX FISCHER.

BRIEFERS

Thomistic Psychology. Robert Edward Brennan, O.P. Macmillan. $3.00.

THIS is a thoroughgoing revision of Father Brennan's popular "General Psychology." To paraphrase a section of the new introduction by Mortimer J. Adler, it provides a first approximation of the ideal of an orderly exposition of all the truths, both philosophical and scientific, which we now know about human nature.

The Totalitarian War and After. Carlo Sforza. Chicago. $1.25.

ONE of the many books devoted to a discussion of the origins of the present war. Count Sforza writes, however, not as a mere historian but as a witness to and participant in the events he describes. A book that never fails to charm and enlighten the reader. His personal recollections and his political analysis of the situation in Europe contained here is, as was to be expected, of a high Christian order. Count Sforza is not only a great Italian; he is one of the wisest statesmen Europe has given the world.

Big Family. Bellamy Partridge. Whittlesey. $2.75.

PLEASANT REMINISCENCES of growing up in the late nineteenth century. The education, discipline, good times, proprieties of a happier, simpler day. Readable if unexciting. Highly successful evocation of the period.

The Independent Regulatory Commissions. R. E. Cushman. Oxford. $5.00.

PRESENTS a comprehensive survey of the legislative history of the independent regulatory movement in the US; a study that casts great light on the origin and development of that governmental institution. Gives the more important facts about the various independent commissions; their constitutional status. The third division of this highly important work is devoted to the British experiences, describing agencies which have similar function. The book concludes with an analysis of the basic problems relating to the independent regulatory bodies.

In the Groove

IN THE "advanced" music of our time—the music which has cut loose for good from the moorings of the past—one of the few works that speaks with heartfelt eloquence is the *Violin Concerto* of Alban Berg, the late Viennese "atonalist" and chief disciple of Arnold Schönberg. The concerto has been beautifully recorded by the violinist Louis Krasner (a specialist in modernities) with the Cleveland Orchestra under Artur Rodzinski (Columbia album). Berg wrote in Schönberg's twelve-tone sys-

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Morehouse-Gorham—14 E. 41st St.

OKLAHOMA CITY, OKLA.
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tem, a sort of musical double-talk which is difficult to explain in non-technical language. It is an arbitrary form of pattern-making, conceived without reference to traditional avenues of musical communication. The Berg concerto falls within the pattern, but it escapes the dead end into which atonalism has carried other works of this sort. For one thing, Berg was inspired to compose it by the death of a dear friend—Manon Gropius, daughter of the architect Walter Gropius and of the widow of the composer Gustav Mahler (now married to the author Franz Werfel). The concerto became a requiem for a young girl, and for Berg also; he died not long after. Yet Berg must have sensed that a requiem was beyond the competence of the twentieth century music he had helped develop; the nervous, improvisatory measures of his concerto become at last serene—simply enough, in a Bach chorale.

US music of the more traditional sort has been well served by Victor, and the latest composers to be featured are four from the Eastman music school, in a collection called *American Works for Solo Wind Instruments and Orchestra.* The composers are Homer Keller, Burrill Phillips, Bernard Rogers and Wayne Barlow; the winds are the flute, clarinet, oboe and bassoon, accompanied by the Eastman Rochester orchestra under Howard Hanson; the finest of the melodious scores is Barlow's oboe rhapsody, *The Winter's Past.* Victor's single disc of Otto Cesana's *Negro Heaven,* by the Indianapolis Symphony and Fabien Sevitsky, is poor Tin Pan Alley "symphonic jazz." Better, in this vein, is Harl MacDonald's *The Legend of the Arkansas Traveler,* expertly fiddled by the Philadelphia Orchestra and Leopold Stokowski; a virtuoso whirl, *Moto Perpetuo* by Novacek, fills the other side.

Victor's set of Berlioz overtures, *Les Francs Juges* and *King Lear,* is nicely done by the BBC Symphony and Sir Adrian Boult; two attractive early works, the second of which was described by Donald Tovey—so far as its Shakespearian connections are concerned—as "The Tragedy of the Speaking Basses, the Plea of the Oboe, and the Fury of the Orchestra."

Schumann's *Third* or *"Rhenish" Symphony*—aptly titled with its sunny melodies, its peasant dances, its finale purporting to show the enthronement of an archbishop in Cologne—gets a much-needed modern recording by Bruno Walter and the New York Philharmonic Symphony (Columbia album). Well conceived by the conductor, whose sympathies are with this sort of music, and mechanically excellent. Lotte Lehmann, who has switched from Victor to Columbia, sings seven songs from the great Schubert cycle *Die Winterreise* in an album which owners of her Victor collection (eleven songs) will want. Lehmann interprets these sorrowful *lieder* almost flawlessly. Presumably a later Columbia set will supply the remaining six, although one could have wished for better planning, so that the songs could have been played in sequence. Five of the Brahms *Intermezzi,* rather elusive pieces, are very well played by Walter Gieseking in a Columbia set; his piano as recorded sounds dry and hard. Victor has a fine first recording: Dvorak's *Quintet in E Flat,* by the Prague String Quartet with an extra viola. This is one of the Czech composer's so-called American works, composed during his visit in the 1890's; the American influences are pretty rarefied, but Dvorak's melodies are captivating. The Budapest Quartet plays Debussy's sole *String Quartet* (Columbia) with ravishing, colorful tonal effect, and the work itself contains many beauties, although I do not gather that the composer was at home in this form.

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Among the classics—if such a distinction is worth drawing on these current record lists, which are predominantly on the conservative, time-tried side—there is a new performance (Victor) of Beethoven's *Piano Concerto No. 3,* with Jose Iturbi playing the piano part and conducting the Rochester Philharmonic. An adequate job, but not one to cause owners of the Schnabel discs to discard them. Arthur Schnabel himself proves on Victor discs that he is not a Beethoven specialist only; his cleanly chiseled performance of the *Italian Concerto*—solo—of Bach is one of the best of the month. Another classic, the eloquent variations which the eighteenth century composer Corelli constructed in *La Folia,* is superbly done by one of the greatest of contemporary violinists, Joseph Szigeti (Columbia). Two of Handel's *Concerti Grossi*—the first and fifth of these twelve typically Handelian works for string orchestra and harpsichord—are well recorded by Hermann Diener and his Collegium Musicum, an organization which Victor seemed somehow reluctant to identify fully; perhaps because it's German.

Among the single discs, Hans Kindler's transcription of two fine old Dutch tunes, *Oh Times of Stress* and *See How Strong,* is excellently done by the National Symphony under his direction (Victor). The Chopin *Rondo in C Major,* by the topnotch two-piano team, Bartlett and Robinson, is not very interesting (Columbia). What excuse there was for making Tito Schipa's mawkish tenor *Ave Maria* and his vocalizing of Liszt's *Liebestraum,* I don't know (Victor). Salvatore Baccaloni, comic basso of the Metropolitan Opera, sings Dr. Bartolo's airs from *The Barber of Seville* and *The Marriage of Figaro* with well-recorded gusto (Columbia). Risë Stevens, a pretty mezzo-soprano who now is in the movies, sings nicely *Connais-tu le pays* from *Mignon* but distorts the *Habanera* from *Carmen* (Columbia). Giuliani's *Grande Ouverture,* played by Julio Martinez Oyanguren, is spectacular guitar-playing but dull music (Victor). Von Suppe's sparkling *Overture* to *The Beautiful Galatea* gets proper treatment from Howard Barlow and the CBS Symphony (Columbia). Unsuited as the *St. Louis Blues* is to being handled by a chorus, it is sung with feeling by the Hall Johnson Choir; on the other side is *Go Down Moses* (Victor).

Hot Piano is one of the best popular albums of the month; typical keyboard work by Fats Waller, Jelly Roll Morton, Earl Hines and Duke Ellington, although the latter's limpid pianistic arabesques on his tune *Solitude* can scarcely be described as "hot" (Victor). In the Columbia album entitled *Oscar Straus,* the personal direction of the composer gives authenticity to his Viennese operetta tunes, wisely chosen—except for the inevitable *My Hero* from the *Chocolate Soldier. The Birth of the Blues* (Victor) is a collection of eight great tunes by W. C. Handy, played by the "Dixieland Group" from the radio's Chamber Music Society of Lower Basin Street. The playing is average "chamber jazz," but the vocalizing of Lena Horne misses the spirit of the classic *St. Louis Blues, Memphis Blues,* et al. *Southern Exposure* (Keynote album) represents a not particularly successful attempt to relate the blues to the contemporary problems of the Negro. If these songs, as they seem to do, contend that blues-singing Negroes would give voice to such sentiments as "give us democracy to defend," and make use of such titles as *Bad Housing Blues,* then one can only gasp. The singing and guitar-playing is good—by Joshua White, politically-conscious co-author of the songs.

C. J. BALLIETT, JR.

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SCUM OF THE EARTH. By Arthur Koestler. This autobiographical account of Mr. Koestler's experiences as one of the horde of refugees rolled ahead of Hitler's conquests is probably the most moving personal indictment that will ever come out of the *New-Ordered* Europe. It also is the clearest and most convincing account of "why France fell." (Macmillan) $2.50

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THE RELIGIONS OF DEMOCRACY. *Judaism, Catholicism and Protestantism in Creed and Life.* By Louis Finkelstein, J. Elliot Ross and William Adams Brown. Sponsored by the National Conference of Christians and Jews. "I know of no better summary of the three major faiths."—Michael Williams. A best seller in Catholic bookstores. (Book Service Dept., THE COMMONWEAL) $2.00

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STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACTS OF CONGRESS OF AUGUST 24, 1912, AND MARCH 3, 1933

of THE COMMONWEAL, published weekly, at New York, N. Y., for October 1, 1941, State of New York, County of New York: ss.

Before me, a Notary Public, in and for the State and county aforesaid, personally appeared Edward Skillin, Jr., who having been duly sworn according to law, deposes and says that he is the Business Manager of THE COMMONWEAL, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912 as amended by the Act of March 3, 1933, embodied in section 537, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, The Commonweal Publishing Co., Inc., 386 4th Ave., New York, N. Y. Editor, Philip Burnham, 3 E. 69th St., New York, N. Y. Managing Editor, Harry Lorin Binsse, Glen Cove, L. I., N. Y. Business Manager, Edward Skillin, Jr., Glen Ridge, N. J.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one per cent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address, as well as those of each individual member, must be given.) Commonweal Pub. Co., Inc., 386 Fourth Ave., New York, N. Y.; Philip Burnham, 3 E. 69th St., New York, N. Y.; Edward Skillin, Jr., Glen Ridge, N. J.; Carlton J. H. Hayes, 427 W. 117th St., New York, N. Y.; Kathleen Casey Craig, Box 54, Sewickley, Pa.; Helen C. Ormond, 4 Gramercy Park, New York, N. Y.

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5. That the average number of copies of each issue of this publication sold or distributed through the mails or otherwise, to paid subscribers during the six months preceding the date shown above is.....
(This information is required from daily publications only.)

EDWARD SKILLIN, JR.,
Business Manager.

Sworn to and subscribed before me this 3rd day of October, 1941.
HENRY A. WEILLER.
(My commission expires March 30, 1943.)

The Inner Forum

OBSERVANCE of Mission Sunday, October 19, calls attention to one of the most disturbing effects of the war. Rev. Aloysius Coogan, national secretary of the Missionary Union of the Clergy, and editor of *Catholic Missions,* reported on the radio that "of the approximately 75,000 priests, Brothers and Sisters who compose the foreign and native mission forces of the Church, over one-third come from European countries deeply involved in the war. France supplied 15 percent, Germany 8 percent Holland 5 percent, Belgium 4½ percent." This means that normal sources of support are dried up and the war has also prevented the sending of more missionaries from many countries. Seminaries are closed in Germany; France has 2,000 parishes without priests, as 17,500 priests were serving with the French army; it is impossible to send new missioners from Holland, Belgium, Poland, Spain. The fact that Europe is the homeland of 90 percent of the foreign missioners of the Church presents a tremendous problem.

According to the lists prepared by the Catholic Students Mission Crusade, America supplies 2,500 foreign mission workers, or about 5 percent of the total. This about equals the number of American mission workers in the home fields. Donations to the Society for the Propagation of the Faith for their general fund are divided so that 51 percent goes to foreign missions, 40 percent to home missions (through the American Board of Catholic Missions) and the rest to the Catholic Near East Welfare Association.

The most hopeful indication in the present mission picture is the growth of native vocations in mission lands. In China the proportion is 2,000 native priests out of a total of 5,000, and 4,000 of the 6,000 Sisters are Chinese. In India 450 of the 4,000 priests are natives, 2,000 out of the 10,000 Sisters. At the same time there are about 500,000 converts to the Church in mission lands each year.

"As 1,000 souls is about the maximum pastoral responsibility any missioner can assume over and above his work of preaching the Gospel to the non-Christians," there is a need of 500 new missionary priests each year and the native seminaries can provide only about 200. Hence the call for more American missionaries.

As Archbishop Spellman of New York said in his Mission Sunday appeal, "In the spiritual order we American Catholics can do infinitely more. We can save the missionary work of the Church that has taken years of sacrifice to build up. We can extend the frontiers of the Gospel of Christ, the Gospel of Peace, into lands near and far."

CONTRIBUTORS

Helen ISWOLSKY has recently arrived in this country from France, where she was active in the Catholic social movement which flourished after the last war. Her father was minister of foreign affairs and ambassador to Paris under the Czarist government. She is the author of "Soviet Man Now."

George N. SHUSTER is the president of Hunter College, author of many books, and former managing editor of THE COMMONWEAL. He is chairman of the Loyal Americans of German Descent, which sponsored the radio talk here published.

Max FISCHER, now established in this contry, was in pre-nazi times a German author and newspaper writer who fought for Christian philosophy and conservative politics.

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